TOWN & COUNTRY CHURCH

Important Announcement

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council and the Federal Council of Churches asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue

• This is the fourth of a series of papers. It is published in JANUARY, 1944. The price per copy is 15 cents; any nine issues for $1.00. Rates will be quoted on larger quantities.

The Rural Church and the Grange

Bonebrake Theological Seminary

GEORGE W. BUSHELL

• In a day when demoralizing and disintegrating forces are invading the small town and open country, threatening to undermine the church, home, and other rural institutions, all organizations interested in rural uplift should work in close cooperation to stem the tide. Awareness of this need is bringing about in many countries a renewed emphasis on rural life such as the New Life Movement in China. A movement for rural uplift in America can come only through close cooperation among the many rural agencies which are dedicated to this end, but which are now working in their own individualistic ways.

The Rural Church and The Grange are outstanding rural institutions. Both are dedicated to human welfare in town and country areas. The reasons why these two agencies should be working in closest harmony and cooperation are numerous. The relationship between the Grange and the Rural Church involves a two-way responsibility and a two-way opportunity. The gains which will come from cooperation and the losses due to failure to cooperate are mutual to each.

Common Interests

In the light of this, what should be the relationship of the Rural Church and The Grange? The responsibility of the Church to the Grange rests upon two facts. First, The Grange is a rural institution dedicated to improving rural life, and more specifically the economic life of farm people. The Rural Church cannot afford to ignore any institution which has kindred interests and serves the same constituency. Second, many of the members of the Rural Church are Patrons of Husbandry. Almost invariably it is a member of the Rural Church who is elected to serve as Chaplain of the Grange. Occasionally, as in the case of the author, the minister is selected to serve in that capacity. The Rural Church must cooperate in any work and with any organization which its members can enter with a Christian conscience.

Cooperation with the Grange is not only a responsibility of the Rural Church, but it is also an opportunity. The Grange offers to its members an opportunity to give concrete expression to Christian principles in the social and economic life of the community. Interest in such organizations will enable the Rural Church to become an integral part of the community life. Furthermore, and most important, cooperation with the Grange will help the Rural Church to inject Christian ideals into a rural life movement. It will be a tragedy for the Church to permit atheistic and pagan ideals to permeate the agricultural life of the nation as they have the labor movement. The rural community is the stronghold of the Church and the Kingdom of God today.

Grange Receives from Church

There is another angle from which to view this question—the relationship of the Grange to the Church. The Grange is deeply indebted to the Church for the Scripture and the religious symbolism in the rituals of initiation, conferring of degrees and regular meetings. The Patron of Husbandry who participates in this ritual with any degree of sincerity can hardly turn his back on the Rural Church and lay any claim to consistency. They are reminded constantly through the ritual of their spiritual relationship and their religious responsibility. The tiller of the soil is a partner and co-worker with the Creator of all. This concept can be most adequately expressed through active and financial participation in the work of the Church.

Cooperation with the Rural Church gives the Grange an opportunity to secure the kind of members which are wanted and needed in the organization. The Grange can ill afford to neglect the Rural Church which is the regenerative force that is creating unselfish, Christian citizens for the community.

The Grange is committed to the cooperative movement. Unless the Christian spirit and Christian principles are injected into this movement it will degenerate to the level of the wolf pack. Wolves will live alone or in pairs when food is plentiful, but when food is scarce they hunt in packs because they can get by this form of cooperation what they could not get by individual effort. Cooperatives must be motivated by a willingness to share, rather than dominated by a desire to get. Toyohiko Kagawa, Japan's champion of the cooperative movement, refuses to organize a cooperative unless a bona fide Christian is placed in charge of it. The Church is an essential ally of the Grange in the cooperative movement.

All Rural Agencies

Closer cooperation between the Rural Church and the Grange (and all rural agencies) would be encouraged if each community had a Rural Life Commission which included representatives of these organizations which are interested in promoting rural welfare. This commission should study means of improving rural life in all its aspects and give a practical demonstration of cooperation. In towns this commission could be appointed by the mayor or called forth by a decree of the mayor, and the representatives elected by the various organizations. The Rural Church could take the leadership in the open country and in unincorporated communities.

Cooperation between the Rural Church and the Grange should begin at some point where it is comparatively easy to get the two groups together. Let your imagination play freely around programs which could be worked out cooperatively at such times as Rural Life Sunday, Religious Emphasis Week, Labor Day, or a Harvest Festival. Beginning at some such point and letting the cooperation expand to all areas of rural life will be the means of inaugurating a Rural Life Movement which will be a wholesome influence in all of American life. The Rural Church and the Grange can point the way.—*Bulletin of the Disciples' Rural Fellowship.*

"God Is Calling Rural Pastors"

HAROLD E. HAMMER

• A number of years ago a friendship was established between a boy about ready to enter high school and myself. This started at a church camp. He is from the city, and has almost literally gone through hell with one sickness after another. He is one of the leaders in youth work in his church and in his denomination. It was about a year ago that he decided to go into the ministry. A year later, while attending a national youth planning conference, I received this letter written by him while he was still residing in the conference city:

A Testimony

10:45 P.M.

"This is one of the happiest moments in my life. I'd like to look you right in the eye when I tell you this. One hour ago I left a 'coaching conference' angry and discouraged. You see our job is to devise a plan by which we can serve all (name of denomination) youth organizations in the name of Christ.—Finally after trying to tell me politely that my suggestions weren't wanted they said, 'You're new here. You don't know the setup. The (name of youth organization) is something really BIG. We don't intend to waste our time on these small country churches.'

"I got mad and said, 'When the (name of youth organization) gets too big for the small rural groups we might just as well throw it in the ash can!' You can imagine what dirty looks I got.

Where the Call Came

"I was sick when I left that room and so I took a long walk way out to the place where the last streetlight burned in its lonely way. I thought of you and the things you said. I thought of the new cement floor and the 'quack grass,' of Mrs. —— and Mrs. ——, of —— Don and the —— (family). The question kept running through my mind, 'Are you blind, —— (his name)? Can't you see? Do I have to hit you over the head?' I turned around and looked way back to where the last stree light was sending out its cold glow Then I went to the side of the roa and knelt there by the stone wall.

"*My hands touched the warm moist earth* (emphasis mine). Ther I knew. Dad (the name he calls me) I know I don't deserve it. I am ver ignorant and unworthy of such a call, but I've got to be a rural min ister. I can't stand back and let th people I love and admire be ignored while they bring about the coming of the Kingdom. I've got to prove to all people the value of the rural peo ple. They deserve the best and no the unwanted leftovers. I gave my solemn promise to God that I woul give *all* of my *best* to those wonder ful people who deserve so much more."

Those Goodwill Conferences

• The Michigan Council of Church es and Christian Education, 42 Mich igan Theatre Arcade, Lansing 25 Michigan, published in *The Collab orator* for November, 1943, an ac count of a number of small grou meetings in which members of vari ous economic groups participated fo purposes of mutual understanding and development of common inter ests.

Community Service News

• Community Service, Inc., Yellow Springs, Ohio, Arthur C. Morgan president, issues *Community Servic News,* mimeographed, bi-monthly, a $1.00 a year, brimful of ideas an tools for "social engineers" in smal communities.

Study Your Job

• The Department of Social Wel fare and Rural Work, the Unite Christian Missionary Society, Disc ples of Christ, 222 Downey Avenue Indianapolis, Ind., has printed short bibliography entitled *Stud Your Job in the Town and Countr Church.*

A Church Fund for Farmers

LELAND S. BRUBAKER

The Church of the Brethren is rimarily composed of a rural con- ituency. From the very beginning, ur Brethren settled on the rich elds and plains of Virginia, Penn- lvania, Ohio, Illinois, and Indiana. Ve are still vitally interested in our ural church program.

However, we have been feeling the ame problems that many other hurch bodies have felt during the ast few years as pertains to our ural constituency. We find many Brethren farms, which had been wned by Brethren people for sev- ral generations, passing out of Brethren control. Rural churches re being disseminated and weak- ned by this process. As an experi- ment the General Mission Board eceived permission from the Annual Conference to set aside the sum of $50,000.00 which is to be used to re- abilitate and strengthen our rural hurch. Primarily this money is to e used to help young Brethren armers buy farms in church com- munities. The following general pol- cies are guides in carrying forward his project. In addition, Dr. I. W. Moomaw has been added to our staff s our Rural Life Secretary and he will give considerable attention to his work. The project is receiving great deal of consideration by our ural people, and we believe that it s a beginning of a type of work which ought to be very much en- arged.

High Points in the Plan

1. Both the young man and the arm to be bought are to be ap- proved by the local church; the oung man to be approved as a re- iable and promising young farmer, nd the farm as being a good farm, well located, and priced right.

2. The farm is to be bought out- right by the General Mission Board, nd resold to the young farmer on a ontract, 20-year amortization basis.

3. It is our purpose to have set up within the local church, where the oung man holds his membership, a dependable and reliable committee, who will give careful supervision to the young man on the farm, and take over definite supervision in case of accident, sickness, or death of the purchaser.

4. When the young man has paid at least 50% of the purchase price of the farm, if he so desires the deed will be surrendered to him, and a first mortgage placed on his property for the remaining amount due.

5. Rate of interest charged is 3%.

6. The farm should be sufficiently large to make a real home for the young man. He ought to be able to make his living on it, and to make his yearly payments on the farm. We are not interested in purchasing farms which would provide more acreage than a young man ordinarily would buy if he were financing it himself. We want it, however, to be sufficiently large that he will have no reason to move to a larger farm when he has finished paying for this one.

7. We recognize that the $50,000.00 set aside at this time for this experiment is a very small sum, therefore, we feel that it should be well spread over our brotherhood, and we are, at the present time, not contemplating making more than one loan in any one church district.

Carrying Columbus

• The most heartening news of recent months has been to learn about the number of instances in which ministers, who attended the Columbus Convocation on the Church in Town and Country, have called together other ministers and lay leaders in Rural Life Institutes that considered much of the same subject matter as at Columbus. We give an illustration. Rev. G. Vaughn Shedd, of Bangor, Maine, arranged three meetings in December in as many sections of the state. The host churches and pastors were: Columbus Falls, Rev. Russell Fowler; Lincoln, Rev. E. E. Brewster; Presque Isle, Rev. H. A. Grant.

Interested in Soil Conservation?

• The Soil Conservation Service of the U. S. D. A. makes the following announcement:

"Vitality of country churches depends directly on the vitality of the farmlands in the communities surrounding the churches. This close relationship between the land and the church has been brought out in a survey of 222 rural churches in South Carolina.

"Churches in farm communities where the land was good and soil erosion was only moderate were much better off, as far as plant and finances were concerned, than those in communities where erosion was greater. The second group, similarly, made a much better showing than churches which were surrounded by severe erosion and land unfit for cultivation.

"The obvious answer—and some say the only answer—to this problem is conservation farming, or farming according to soil and water conservation principles. The church, which is deeply concerned with the social, as well as the spiritual welfare of the people, is increasingly recognizing the importance of soil conservation in bringing about better living conditions for its rural memberships. Inasmuch as soil conservation not only protects land against improper use, exhaustion and erosion, but increases crop yields and likewise farmers' incomes, it touches virtually every phase of human existence.

"Those wishing background information about the problems of bad land use, erosion, and wastage of soil and moisture resources, and about the conservation farming methods which are helping to solve these problems on a third of the farms in the United States, are urged to write, stating their needs, to: Education Section, Soil Conservation Service, U. S. Department of Agriculture, Washington, D. C., or to Regional Information Divisions, U. S. Soil Conservation Service, at Upper Darby, Pa.; Spartanburg, S. C.; Milwaukee, Wis.; Fort Worth, Tex.; Lincoln, Neb.; Albuquerque, N. M., or Portland, Ore."

An Outline of Steps for Study of Local Communities

RALPH L. WILLIAMSON

• Select the area to be surveyed. This is done by the sponsoring committee in cooperation with local pastors or laymen. The sponsoring committee should be interdenominational where possible. In some cases it may be made up of the executive committee of a denominational rural fellowship or of a denominational town and country commission. Denominational executives should be consulted in the selection of the area or community to be surveyed.

Agree on the dates for the gathering of data—at least two days are essential.

Secure or prepare survey materials, including a map of the area, survey cards, tabulation sheets, etc.

A local committee must be set up to plan entertainment of the visiting ministers, find lay canvassers equal in number to the visiting ministers, and announce survey in the local press.

Select surveyors: ministers by the sponsoring committee from a radius of at least fifty miles, 10 to 25 ministers suggested—depending upon the number of homes to be visited; laymen selected by local committee. All surveyors should plan to give two full days' time plus time for travel to the area from home communities.

Select sponsoring committee of one minister to lead three worship periods and one person to lead singing.

Select tracts to leave in those homes where the spirit leads.

Launch the survey by an evening meal in the headquarters church at which the following takes place: explanation of purpose and method of the survey; description of the population, agricultural, and religious trends of the area; statement of historical background of the area; description of the church's programs (if there is time); decision as to the exact area to be surveyed, division of the area into sections, matching of a layman with each minister to make up the survey teams, and assignment of the teams to the sections; service of worship; assignment to homes for overnight entertainment. (School superintendents, vocational agriculture teachers, newspaper editors and agricultural extension people may be used to help give the description of the area.)

Gather data all the next day through visitation in the homes. Have evening meal together in the headquarters church after which there is a sharing of experiences. Make plans for the next morning's work; worship. Provide over-night entertainment in homes.

Gather data during the next forenoon, by some teams; others stay in to help the survey director do preliminary tabulations.

Have noon meal together in the headquarters church followed by: sharing of impressions; announcement of preliminary tabulations; making of plans for presentation of results through the press; making of plans for a one-day rural church institute to be held a few weeks later in that community for that section of the state; worship; start for home about 3:30 P.M. It is suggested that the one-day institute use one hour for reporting the survey results both vocally and in mimeographed form and that addresses, panel forums, and worship periods be included.

The above plan is designed to help local churches discover more definitely and completely their unreached people. It should not be used in any community except where the churches are willing to provide living of the visiting ministers and where they are willing to use the survey results for evangelism and for replanning the programs of the churches. The plan is also designed to interest rural ministers in surveys and give them sufficient training to enable them to return to their own communities and carry out similar surveys without outside aid. Costs of the survey materials, etc., may well be covered by registration fees or offerings at the one-day institute.

Town & Country Church

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Remit to the Home Missions Council

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The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

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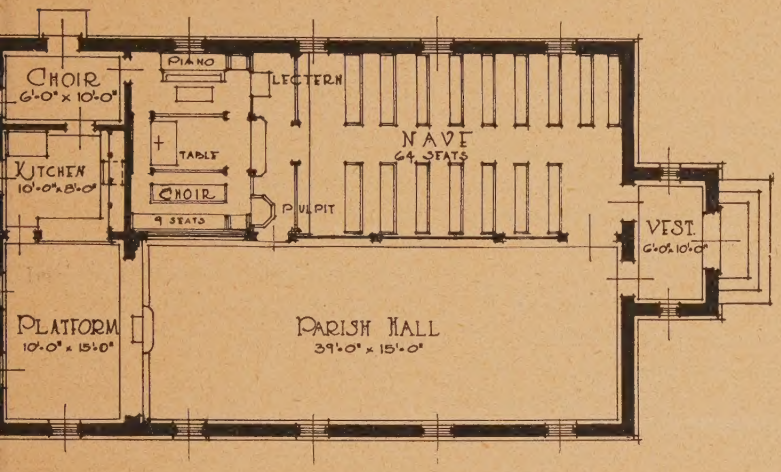
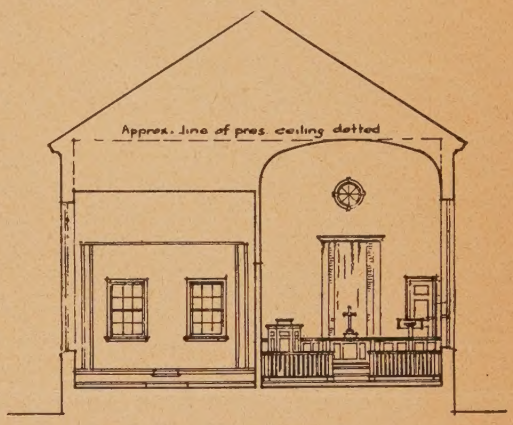
Planning to Build—Remodel?

• If so, you are invited to consult the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y., Rev. E. M. Conover, Director. In this, and succeeding numbers, we are presenting illustrations of plans. Below are two cuts that give cross section views of a plan for remodeling a one-room building. There are many thousands of one-room churches that should be remodeled after the war.





ome Things Town and Country Churches can do to Promote the Bases for a Just and Durable Peace.

*1. Collect and send seeds abroad.
*2. Employ and entertain foreign students in homes.
3. Send Spanish editions of current North American literature to Latin-American peoples.
*4. Discuss and secure signatures to petitions to Congress for a statement of peace aims.
*5. Groups meeting in homes to study the report of the Delaware Conference, and other important findings.
*6. Use of student deputation speaking teams such as those now available at some colleges and universities.
7. Use of speaking bureaus.
8. Motion pictures and kodachrome slides (commercials and missions) showing life of other peoples shown before PTA, in churches, and elsewhere.
9. Hold a miniature International Relations Institute in local communities through interchurch and inter-agency cooperation.
10. Discussion groups carried on through the churches and other community agencies by using the Home Bureau method of extension teaching.
11. Suggest that annual meetings of Farm Bureaus, Granges, farmers' cooperatives, and county fairs have addresses on other peoples such as the South American Good Will addresses in the Mid-West the last two years before co-ops and county fairs.
12. Help to re-locate Japanese-Americans in rural communities.
13. Promote reading circles on postwar aims and world friendship.
*14. Men's clubs, which include Catholic men, can have a series of speakers on these problems.
15. Get letters and articles into newspapers.
16. Use nearby radio stations.
17. Contact parents whose interest has been made more keen through having boys in foreign service with the armed forces.
18. Discussion groups among young people.

NOTE: These suggestions came out of an impromptu meeting of 25 town and country church people. Those starred (*) had already been successfully undertaken by someone present.

The Rural Institute for Religious Workers and Rural Dept., N. Y. State Council of Churches, Barnes Hall, Cornell University, Ithaca, N. Y.

The Farmer

As Thou didst set Thy first children in a garden
We know, O Lord, it is good for us
To learn the ways of seedtime and of harvest.
The earth Thou gavest is fruitful and fair to look upon
But the strong have often pushed aside the weak,
And the harvest has not been just.
We have often wasted the fruit of the land
And scorned the soil from which it sprang.
Amid the beauty of springing blade
Man-made ugliness has rested like a blight upon the land.
Tillers of the field are often cheated
By those who reap where they have not sown.
Grant that all who labor may have their share of tree, and vine and field,
That children in remote places may not be neglected.
We plead forgiveness that amid fat plains and valleys
Any should go hungry, ill clad or homeless.
Help Thy servants
To establish men in plenty upon the goodly earth.
Through Jesus Christ, our Lord.

—From "A Face to the Sky" by George Stewart. New York, Association Press.

A Prayer On Home-Coming Sunday

• Almighty God whose loving care overshadows our earthly pilgrimage, we thank Thee for this house of worship set within the countryside. Regard, we pray Thee, with tender mercy all who gather here to proffer Thee their tokens of gratitude and praise. Remembering Thy Son Jesus Christ, who in times past walked through the grain fields and beheld the beauty of the lilies, may all who wait before Thee this day be so filled with Thy boundless love that they may henceforth live all their days as in Thy sight. We bless Thee for the tender memories which cluster about this place of prayer; here little children first learned to lisp Thy praises and youth have pledged their troth to each other before Thee; here devoted men and women have yielded their loyalty to Thy holy will and the doors of hope have been opened for the bereaved.

We thank Thee, Father of mercies and God of all comfort, for the brave souls who in other days have gone out from the quiet of this sanctuary to fight the good fight of faith with honor. We remember with gratitude the glorious company of those who, victorious, have entered a deathless land that is fairer than day. By their sacrifice and earnest endeavor this church was bequeathed to us, a holy heritage, a sacred trust. By Thy grace enable us, Thy servants, to continue the witness they so well began.

Grant, our Heavenly Father, that living in fellowship with the Good Sower, we may learn to plough straight furrows without turning back and to scatter with loving wisdom the good seed in the soil of men's souls that they may bring forth an abundant spiritual harvest. Even now we behold many fields already white unto the harvest. Send us forth to garner the fruitage for the sake of Thy Son, our Lord. Sustain us in our labors that even through our tears we may come home at last with rejoicing bringing our sheaves with us, through Jesus Christ our Lord, Amen.

—C. Harry Atkinson

What the Rural Church Needs

THOMAS ALFRED TRIPP

1. Trained pastors who have a sense of vocation regarding the rural church and the strength of conviction concerning the unique function of the Christian ministry as a means of meeting rural problems.

2. Laymen who are equipped with the capacity for rich human fellowship, a vision of the unlimited possibilities of the rural neighborhood and an unbounded faith in God who created the good earth.

3. Leaders who are inspired by their love of God to faithfulness and team-work in building a Christian rural community and in passing on a growing religious tradition to rural youth.

4. Adequate salaries for rural ministers who prefer to serve in the small town and the open country but who wish to provide at least a reasonable security for their families.

5. Pastorates of sufficient length to permit the minister to become a neighbor to his people and to understand the intricate workings of the dynamic processes of rural life.

6. A well-rounded program which takes account of the physical, intellectual, social and spiritual needs of farmers and of citizens in small towns.

7. A partnership with farmers' organizations and all other constructive community agencies which are working to build up the rural community.

8. A recognition of the Great Pattern in the ecology of soils and their care, of living things and their growing, and of communities and their social forces.

9. A service to all rural people, including those outside the towns as well as those within the "city limits," farmers as well as townsfolk, tenants as well as landowners and those "across the tracks" as well as the more prosperous citizens.

10. A sense of fellowship with all other churches whether in country, town or city and a willingness to share in the "larger parish" of the community, the nation and the world.

The Earth and I Are Friends

The following lines about spiritual learn ings from a garden appeared recently in a advertisement of the National Dairy Prod ucts Corporation:

• Last year I never thought of th earth except as something to wal on. But in the spring I turned u sod and planted seed. Summe grubbing for weeds and watchin things grow—I got friendly with th land.

Well, it's autumn now. The cro wasn't big—but fair enough. . . And something good has happene to our family! We've weeded an watered and hoped together. *An said our table blessing over our ow harvest.*

It seems to me that my family ha come back to some important thing Come back to one another—and t our good soil. Come back to bein neighbors with the family whos garden row begins where ours leave off.

We're all closer now. Closer to th men whose prayers—so much mor than ours—are tied to earth and su and the early frost. We know no what's in a farmer's mind when hi fields are sick with blight. We kno how he feels when his eyes look u for rain.

Yes, now we know something abou the earth. Respect it. And respect th people who tend it. And we kno that the fruits of the earth which w used to take for granted—bread an milk and green things—are hard earned and hard-won.

This is our land. As it was s many years back—when the harves of the land alone sustained our pe ple. . . . Our land . . . our harves

Primer for Friends of the Soil

• Rev. Eugene Smathers, Presbyte rian U.S.A., Big Lick, Tenn., is au thor of *A Primer for Friends of th Soil,* published at 25 cents a cop rates on quantities. Write Re Francis Drake, Secretary, The Ma nolia, Pinehurst, N. C. "Friends o the Soil is a distinctly religious mov ment."

Book Reviews

xploring Tomorrow's Agriculture. By Joseph W. Eaton. New York, Harper and Brothers, 1943. $2.75.

This is an inquiry about numerus ventures in "cooperative group ırming." It was made under the uspices of the Rural Settlement Initute. Included are valuable case udies made at first hand of the arious types of cooperative farming rojects sponsored by the Farm Seurity Administration. Congress reently voted to terminate all these rojects. But Mr. Eaton's accounts f the experiments carried on proide us with a permanent record and nable us to extract learning from ne experience.

One portion of the book is given ver to a discussion of non-governnental settlement projects. Here udies are made of Mennonite and ther religious efforts. There is a hapter on the Amana Society of owa, and one on cooperative group arms in other countries in which eferences are made to the Soviet Jnion and Palestine.

Mr. Eaton believes that cooperaive group farming offers a practical nethod of rural rehabilitation for he United States. He has faith that hese developments will yet prove enerally valuable and that they may e extensively applied. The person vith a traditional view of agriculure, and with a considerable devoion to the family type farm, may nd that the reading of this book equires a high degree of tolerance, s Dr. M. L. Wilson, the Director of Extension Work of the United States Department of Agriculture, points ut in his extensive foreword. Mr. Eaton's scientific report needs to be tudied, however, by those interested n making a synthesis of traditional ndividual methods with the newer ooperative techniques. There are arts of the world in which certain ypes of group farming are found fficient. It may well be that in cerain portions of the United States here will be the same result.

—B.Y.L.

They Work for Tomorrow. By Robert M. Bartlett. New York, Association Press and Fleming H. Revell Company, 1943. $1.50.

Dr. Robert M. Bartlett, who is minister of the First Congregational Church, Lansing, Michigan, recently decided to meet a number of well-known Americans, "and see what they believe in and what they are doing." The result is this book containing fifteen compact interviews with people who are both prominent and thoughtful, and who are in one way or another helping to "chart the course toward a better world."

Those who speak about their work, ideas and hopes are Vice-President Wallace; Wendell L. Willkie; Igor I. Sikorsky, the inventor of airplanes; Pearl Buck; Cordell Hull; Charles E. Wilson of General Electric, who became one of the vice-chairmen of the War Production Board; Mordecai W. Johnson, president of Howard University; Philip Murray, president of the C.I.O.; Charles P. Taft; Herbert H. Lehman; John Foster Dulles, who tells something about the Federal Council's Commission on a Just and Durable Peace; William H. Kilpatrick; Gladys Talbott Edwards, who teaches about cooperatives as head of the education department of the National Farmers' Union; Pitirim A. Sorokin.

Dr. Bartlett pays a fitting tribute to the members of the armed services, who "work for tomorrow"; he also says that as a result of his interviews he sees "that the road ahead calls for a valiance that will surpass the courage and endurance demonstrated by our forefathers in the most agonizing ordeals of the past."

—B.Y.L.

Our Jewish Farmers. By Gabriel Davidson. New York, L. B. Fischer, 1943. $2.50.

This narrative is in the prophetic tradition. It tells the story of the Jewish Agricultural Society, which has functioned in the United States over 40 years. It tells about the interests of 100,000 modern Jewish people who are, like their great people of old, attached to the land. Many of the Jewish farmers were immigrants. They required special training, advice and loans. The Jewish Agricultural Society provided all these. The Society's services have been very comprehensive. It has had to teach farmers about health and cooperatives, as well as about production practices. Jewish farmers are now found in all states and in considerable numbers in eight states. Certain of them have been pioneers. Dr. Davidson's book contributes much to the literature dealing with the people and the land. He has been the director of the Society for many years. He writes with deep insight and understanding. He is a sympathetic participator who can acknowledge error. The Christian world will do well if it reads his story.

—B.Y.L.

Jersey Cow Donated to Pastor

• To clarify his announcement in our church on October 24, Mr. Ronald Bree, Manager of Meridale Farms, sent the following communication to the Pastor: "This cow, Oxford Duchess of Windsor, I want you to accept in behalf of your church as a donation for your project, from the owner of Meridale Farms, Mrs. Anna Ayer Fry." We are most grateful to Mrs. Fry and Mrs. Bree for this fine gift.

Many will naturally ask, "Just what is this church project which calls for a cow?" It will clarify itself more as time goes along. At this point there are three aspects to this undertaking which are worthy of note:

First, the pastor needs a cow so that he may learn the better how to preach and minister to rural folks;

Second, the cow is a vital aid in "home production," which is hoped to be set forth as an ideal way for a family to live;

Third, it is believed that as the leadership of the church cares for animals and tills the soil, that it will be aided in the vital present day need of "spiritualizing agriculture" and in helping rural life in every phase.

—From The Federated Church Bulletin, Masonville, New York, Rev. Harold E. Hammer, Minister.

A Layman's Creed for Contributing to a Just and Enduring Peace

1. I will maintain that Christianity is a way of life which promotes respect for human personality and advances brotherhood among men.
2. I will keep informed by reading, listening, studying and discussing Christian aspects of international affairs.
3. I will realize that this crisis is one of the great turning points in history when narrow boundaries are giving way to larger horizons throughout the world.
4. I will help build a dynamic faith for citizenship consistent with Christian ideals.
5. I will support Christian institutions which extend Christian fellowship and service.
6. I will endeavor to establish common ground with those of other religious faiths.
7. I will support plans for international government which will assure order and justice throughout the world.
8. I will seek to understand means of increasing employment and economic opportunities for people in all nations.
9. I will help advance education, health, recreation and other programs which contribute to human well-being.
10. I will find new ways of promoting tolerance, kindliness and spiritual life with my neighbors at home and abroad.

—From "Our Christian Responsibilities for International Relations in the Post-War World." Prepared by Dr. W. H. Stacy, Ames, Iowa.

The Churches and Rural Life

• The British Council of Churches at a recent meeting passed the following resolution which has been sent to the Ministers of Agriculture (Mr. R. S. Hudson), Health (Mr. E. Brown) and Town and Country Planning (Mr. W. S. Morrison):

"The British Council of Churches is deeply concerned that agriculture and its land-working population shall not for a second time in this generation fall on evil times through uncertainty and instability in public policy. In view of the fact that basic questions affecting the ownership and the use of the land, the preservation of the countryside, the provision of housing and household amenities and social security for the rural population, and the development of agricultural education, have all been examined and reported upon by the Government Committees within the past year, the Council presses upon the Government the necessity for early and adequate action on these matters."

Guide to Post-War Planning

• The American Farm Bureau Federation, 59 East Washington St., Chicago, has published a leaflet, *A Guide to Post-War Planning,* of which single copies are available without charge to rural pastors. The preamble reads: "The United States of America, citadel of human liberty and individual rights, will face grave duties and responsibilities in the post-war world. We can discharge these solemn obligations only through policies based on our historic ideals of Christian democracy. It would be a tragedy of world-wide proportions were we to fail to grasp our opportunity for constructive service to humanity on a world-wide basis. Actuated by the principles proclaimed in the Sermon on the Mount, we as a nation must dedicate our national energies to this monumental task, inspired by the resolute faith and fortitude that are a part of our Christian heritage which has lifted human hopes and aspirations to levels never before attained in the history of civilization."

The Christian Farmer

Offers grace at table and with his family acknowledges God as the creator and giver of all.

Observes family devotions, guiding his family in the practice of prayer and Christ-like living.

Loves his home and seeks every means of improving it physically, economically, culturally and spiritually.

Attends church and loyally supports its work at home and abroad.

Keeps Sunday as a day set apart free from unnecessary work, with time to worship God, rest and enjoy the fellowship of family, relatives and friends.

Is *industrious* and *efficient,* but not so burdened with work that he fails to have time for the enjoyment and appreciation of the unseen values of his calling.

Tills the soil with reverence and maintains its fertility, recognizing that God has given it for the use of all generations.

Treats his animals kindly as a Christian should.

Counsels with his neighbors and cooperates with constructive agencies for the making of a better community.

Seeks in every way to serve the world's needy by producing well, by favoring economical and equitable marketing, and by refraining from selfishness and greed in individual and corporate forms.

—Mark Rich and His Friends

• Contributors

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Thomas Alfred Tripp directs the rural work of the Board of Home Missions, Congregational Christian Church.

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